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SERMONS

PREACHED BY

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and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

There is one other account, and that is continued in the 1st chapter of Acts, which is supposed to have been also written by Luke :

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

There are in these several accounts two elements—what may be called the special and temporary, and what may be called the permanent and universal. They were to preach the gospel in Judea, in Samaria, in Galilee; and, the gospel being preached, certain signs were to follow. The signs *did* follow, and the signs *do not* follow. These are the facts: that in the beginning miraculous power went with the teachers of the gospel, and with eminent Christians receiving it; and that eminent teachers and eminent Christians in our day have not, and for ages have not had, that power. The inference is very simple—that there were certain concomitants of the first proclamation of the gospel which were in their nature to be temporary, and which ceased.

If these external elements—the element of baptizing; the element of raising the dead, and healing the sick, which was a kind of spiritual antidotism to poison and the like—if these external elements had been primary and important, then we should feel that the very gospel had failed; but those were adjuncts, auxiliaries, wrapped around the central elements, which in their nature were permanent and universal.

You will observe, in the first place, when your attention is directed to it, though it is not prominent, that the command is, "Go out into all the world—go everywhere." It is that specification in the Book of Acts to Judea, to Samaria, and to all people, "Go ye out into the whole world and preach the gospel to every creature."

Now, this outburst, this element of universality, was new. It was new to all religions. It was especially so to Judaism;

because the Jewish people, like their neighbors around about them, while they did not object to proselytism, to the propagation of their faith, to making all nations Jews, by bringing the Greek, the Roman and the barbarian, under the name of proselytes, into Israel, the idea of spreading their views of Jehovah, and their doctrines of pure spiritualism, so that they should belong as much to the Greek as to the Jew, was quite foreign to their thought and their feeling. For they held religion as an exclusive possession. They made it their property. They were willing to dole it out to others, as we are willing to give of our means to objects of charity; they were willing to be benevolent in that regard, as we are in regard to our goods; but as we hold our property as capital, and give of it only as much as we please, so the Jewish church held religion as a kind of capital of which they wished to give only as much as they pleased. God was their God—the God of their nation. That was one of their proud distinctions, which made them what they were in the sight of other nations, and in their own estimation. When they thought best, they gave something of the benefits of their religion to others as a charity, as a beneficence, as a dole; but the true idea was that it should be carried out to everybody; that it should be made the common possession of the world; that it should reach beyond national confines and bounds, and come to be the possession of the human race—that the Christian religion should be common in the blessings which it imparts, as it is in its genius. That was one of its grand characteristics of universality.

It was also universal in another respect—namely, that it was not the religion of a latitude, nor the religion of a philosophy, nor the religion of a special civilization, nor the religion of any political system. It did not belong to any political system. It did not belong to any people by reason of their genius. It was universal, as being made up, in some degree, of those elements which belong to all mankind alike, founded on natural law.

We have heard so much of natural law in connection with philosophical facts, that we are shy of such a phrase. We regard religion as something supernatural. We are afraid,

when we speak of natural law in connection with religion, that it is bringing down the sanctity of it, the authority of it, the majesty of it, and making it part and parcel of the lower sphere of life; but natural law neither begins nor ends with matter. This is its lowest manifestation. Natural law includes in itself the human soul. It includes in itself all the ripest elements of spirituality, and of the genius that is therein. It includes in it the invisible world, as much as the visible and material world. It compasses the universe. And religion not only belongs to natural law, but is based on natural law. For, though it employs different instruments for different ends, local and special, the great root-forms of religion are universal, without regard to time, or place, or nationality; and they are just as applicable to those who are in the frigid zones as to those who are in the torrid zones. Religion is just as applicable to one nation as to another, and to one form of government as to another. It has in its purview and contemplation that grand necessity which exists in all mankind, of elevation, regeneration and spiritualization.

You will observe then, in following out this idea of its universality, that the command of the Saviour was, "Go out into all the world and preach good tidings; and command men everywhere to repent." The assumption (not the proof, as if it were a thing to be doubted) of the universality of man's wickedness is primary, initiatory, fundamental; and the command, "Preach to men everywhere," implies that men were sinful, and were in need of salvation by reason of their sinfulness.

Now, this constitution of things by which men are sinful includes the race. The race are imperfect—imperfect in knowledge; imperfect in organization; imperfect in education and development; imperfect in moral elements, intellectual elements, social elements, and physical elements. The race are not everywhere endowed alike. The highest are imperfect. All are imperfect, from the highest to the lowest—and more and more manifestly so as you go down. But imperfection, though it is universal, is not always sinful. It may, however, be a matter of sin, and the occasion of sin.

Neither is infirmity, nor the partial or complete fulfillment of duty, excluded. Men are imperfect, and they are infirm; and men's infirmities by reason of their imperfections are more than the hairs of their head, accompanying them from childhood to old age; and they are to be pitied of God in all the evolutions and exigencies of human life. Imperfection and infirmity of function—these are characteristic of the human race.

But there is more than that—there is a positive transgression. I do not say that there are transgressions inherited from our forefathers. We are rich enough in sin, without any legacies, and we need not go back to Adam for any inheritance of that sort. In natural transgression we can furnish our own houses and our own lives, without the slightest need of any garnish or superfluity of wickedness through any such channel as that.

It is true that we are affected by antecedent lives; it is true that the human body manifests the health or the sickness of our ancestors; it is true that dispositional elements are transmissible; and it is true that moral quality goes on from generation to generation, and that moral infirmity becomes hereditary. How far that goes back, it is not necessary for us to say; it is to be recognized as one of the facts of life that the condition of the children is materially affected by the conduct and condition of the parents; but there is no transmission of guilt from anybody to anybody. We may have transmitted moral weakness, or passional strength; but the guilt of sins committed by somebody else never comes down to anybody. The idea that it does is one of those monstrous fictions of theology, which, if it were to arise in our time, would be supposed to be born of theological delirium tremens; but that it should have arisen in times before men understood moral government, and the rights of communities, and the paternity of God, is not strange. It had its birth with ten thousand other nightmare dreams, filling the earth with horrible hobgoblin conceptions of a transmitted guilt, as well as a transmitted weakness.

We can understand a transmitted limitation or a transmitted power; we can understand how a father who is a good

musician may have a son who is a Mozart—a genius in music ; we can understand how a drinking father may transmit all manner of nervous derangements to his son : but the oath of the father, the theft of the father, the guilt of forswearing on the part of the father, the sin of the father's act, never comes over to the son. Every man's own teeth are set on edge, if he eats sour grapes ; but if the father eats sour grapes, the child's teeth are not on that account set on edge. You are to make a distinction between the transmission of constitutional power or weakness, and the transmission of moral power or weakness. The idea that a man is punishable for the sins of Adam, or for the sins of Noah, or for the sins of Saul, or for the sins of anybody else except himself—this is orthodox in some schools, and it is not orthodox in others ; but it is one of those questions which every man must determine in his own mind, according to his own conviction. The fact that men are sinful runs with universal consciousness ; but the idea that men are culpable for the sins which other people committed before they came into the world violates every sentiment of justice. If you were to carry out such a principle of administration as that, it would essentially destroy family government, and it would make it impossible to have civil government ; for it is built on a rotten foundation, and it cannot stand : but the other truth—namely, that we come into life with limited, infirm and imperfect power, and that we, uniformly and universally, come short of our own knowledge, and of the motives which are brought to bear upon us in our various circumstances and with our various constitutions, doing the things which we know to be wrong ; the truth that we sin at every age—in youth, in mid-life, and when we are old ; the truth that we sin by the understanding, by the will, by the conscience, by the affections, by the tastes ; the truth that every faculty, first and last, is employed in doing wrong things ; the truth that we do wrong of our own accord, and that we do it because for the time being we prefer the thing that is wrong to the thing that is right,—that truth is universal. It is a fact of the most tremendous import. The existence in men of a discordant element which takes them out of harmony with God, with the uni-

versal system of law, with their own organization, and which breaks out into positive transgression in such a way that a man is at discord with his own self, with his circumstances, with his fellows, with the laws of his development, with holy beings, and with God, the highest, the noblest, and the most beautiful of all,—this is everywhere recognized. The fact that men are in life, and that in every one of them is laid the foundation for this primitive and transcendently important command, “Go preach to all nations repentance,”—this is not to be disputed.

There is the first step. Look at it for a moment. A dispensation comes into the world with a creative purpose. The very first utterance of the gospel, in the hands of the apostles, was the implication of such a moral waste, of such degradation, of such sinfulness, that the universal command is, “Repent! Repent!”

Repent? What does that mean? It means such a sense of wrong, and such an inward turning from it, as that a man turns from it outwardly. It is letting alone that which is wrong. It may be with much or with little sorrow. It may come in with all the might of a strongly conscientious organization, or it may come in silent as a dream. Whatever may be the special mode in which it discloses itself, it is true of every being that becomes a child of God, and knows his wickedness, and turns from that wickedness. As we grow more and more sensitive to moral truth, we discern things to be wrong which, before, we did not think were wrong.

When a man first begins to use the glass in microscopic examinations, he cannot see in nature things which one with a practiced eye can see; but more and more, with practice, he perceives things which were not perceivable by him at first; and, as he continues his practice, his perception becomes finer and finer. No person in the world has such a sense of the evil of sin as those who are furthest advanced on the road toward the cure of sin.

In the beginning, therefore, men have what might almost be called a generic revulsion toward that which is evil; and the first step toward a true, manly, divine life is a warfare with evil. The recognition of the great truth of right and

wrong ; a hating of the evil, and the personal determination to be free from it,—this is the first step of repentance.

Well, there are two questions which arise here : the first is, Has repentance cogent power ? Is it any more than being sorry ? A miser loses a thousand ducats ; and, you may depend upon it, he is sorry. He dwells over the loss with the utmost revulsion. What he has lost he cannot get again. It is gone. Now, is repentance of evil fruitful ? Does it do any good to men ? Is there a regenerative power in the human soul ? If men cease to do evil and learn to do well, is there to them a chance for a kind of life other than that which they have developed in times gone by ? If men believe that selfishness is hateful to God and injurious to the race ; if they believe that selfish pride, low passions and appetites, evil inclinations, and worldly ways, are not only inharmonious but unsymmetrical ; and if they turn against sin,—have they any chance of recuperation ? Or, is sin like a canker on tulip roots, which, if it has gone round a circle at the bottom where the little germs are, destroys them ? There is no repentance for our gladiolas or tube-roses, when once the canker has attacked them, and has made a circle round their roots. They are good for nothing after that. And is it so with men, when sin has run the whole circle round ? Are they corrupt—endlessly, hopelessly ? Have they no resiliency in the direction of that which is good ? The peculiarity of the gospel, in this regard, is, that it holds out encouragement to a man who has gone wrong. It teaches that repentance of sin stands connected with regeneration. It teaches that men are born again through repentance. It teaches the possibility of moral transformation. This transformation is not instantaneously complete ; but the beginning of it is instantaneous. And it begins with such power, with such divine auxiliaries, with such an inflammation of the Holy Ghost, with such a summer-like rush in the soul, that men who have been accustomed to do evil may, in spite of the prophet's malediction, learn to do well, so that he that stole shall steal no more, and he that was lustful shall be lustful no more ; so that he that drank shall drink no more, and he that lied shall lie no more ; so that he that wallowed in impurities

shall be washed, and shall never return to his wallow again ; so that he that has been swallowed up in carnality shall walk in Christ Jesus.

Now, that is contrary to ordinary experience. We say that a man can be changed ; but we understand that no considerable change is apt to be wrought immediately among mankind in regard to their personal habits of eating, drinking, etc. There are a thousand things connected with men's trades and occupations about which we say, " You cannot look for any great change except little by little, little by little."

Well, is that true in regard to religion ? So far from its being true, there is nothing truer than that facts bear out the broadest interpretation of this earlier declaration of the gospel—" Go out and preach repentance." He that believes your message, of God reconciled to men and men reconcilable to God, shall be saved ; but he that believeth not, and is left under the power and dominion of sin, shall be condemned forever and forever. He that believeth in the power of repentance, and accepts it, shall be changed. He that, believing, follows the Lord Jesus Christ, shall be transformed. He shall be purged as with fire. He shall be sifted, that the chaff may be taken away, and that the wheat may be garnered. Revivals of religion show, great reformations show, the awakening in London to-day shows, religious interest in large centers of population shows,—as it did in Whitfield's time, as it did in Jonathan Edwards's time, and as, blessed be God, it does in our time, everywhere,—that there is power in the gospel such as, when it is preached, and brought to bear upon men, takes the whole community in its grasp, lifts up the low, cleanses the impure, enlightens the ignorant, and transforms the degraded.

Now, this is a fact in the sphere of morality and spirituality which is more important than any other to progress in the economies of society. The power of the infectious spirit of the gospel ; the power of concentrated truth in the association of the church, brought to bear, under social influence, upon the conscience of mankind, to cleanse them, and to bring them suddenly and completely out of the gall of bitterness and the bonds of iniquity into the sweetness

and the light, and the liberty, and the power of the gospel of Jesus Christ,—this is of transcendent importance. Therefore, the command of Christ is, “Go, preach my gospel.” All men need it, for all are sinful. All men are competent under it to be redeemed from their sins. Men who are steadily going down, forming habit upon habit; men who are weighing themselves downward by passion upon passion, through their whole life; men who are destroying themselves by evil propensities whose effects flow in upon them like streams emptying into some mighty Amazon of iniquity,—such men may be stopped in their career of wickedness. There is a power of the Spirit of God acting on the will of the individual that may arrest him in his downward course at any time, and give him a new impulse, which shall cause him to turn around and go exactly the other way from that in which he has been going, and regenerate him, and make him a new man in Christ Jesus. Thus, “old things pass away, and all things become new.” A wonderful gospel is this!

Oh, that there could be such a gospel in commerce! Oh, that there could be in the bankrupt court an apostle crying out, “Ye bankrupts, of all sorts and grades, here are certain truths, which, if you will believe them, will renovate you, wipe out your debts, and start you over again”! What a revival there would be, if, in commerce, in bankrupt courts, in hospitals and in poorhouses, there were a gospel which should say to men, “Though you have idled your time away, and squandered your substance, and wasted your powers, there is recovery for you”! If there were a gospel which said to paupers, “There is a message which I bring to you, and which, if you will heed it, will put you on your feet,” what a revolution there would be among paupers! If we could go to asylums and preach a gospel of the salvation of men from bodily ailments, how eagerly the unfortunate inmates would listen to us! If we could restore from delirium those who are insane; if we could bring out of disease those who are sick; if we could turn back the effect of that mighty stream of transgressions which men have been committing in their bodies; if we could say to those who are suffering from the effects of their own physical wrong doing:

“Pursue certain courses and the results of your misdeeds shall be wiped away, and you shall be restored to health and strength, and you can begin over again your outward life,” what a wonderful thing it would seem to be! But here is that gospel which will stand forever and forever, declaring, “There is a spiritual realm of human life where reversibility is possible; where there is an interposition between transgression and its fruit; where there may be a rejuvenescence, a recuperation, which does not belong to the lower forms of life.” As we reach toward the spirit man, the angelic man, there are liberties, largenesses, glorious fulfillments, and possibilities such as are found nowhere in the lower sphere of human existence.

This doctrine of the power of men, through a will sanctified and spiritualized by the Holy Ghost, to break off from their sins, and wash themselves inwardly as by baptism they are washed outwardly; this doctrine of the divine power by which men may be brought back from selfishness to benevolence, from niggardliness to generosity, from self-seeking to disinterestedness, from hatred to love, from pride to humility, from evil dispositions to right ones,—so that they shall spread abroad their fruit-bearing branches for the protection of those who need to be protected, and so that the race of man may be lifted up by the forces appointed for nobler spheres and a better life,—this is the most glorious doctrine that ever dawned on the earth.

I am impatient, therefore, when I see men that have been ordained to preach the gospel in the pulpit niggling on the subject of regeneration, arguing as to whether a man can be right before he is regenerated, and denying that the text teaches this, that, or the other thing, on this subject. A man might as well raise queries about the weather, and set aside the obvious indications of the sky, as to call in question many things that are disputed by religious teachers.

The wind has been blowing long, long, long, and the ship has become entangled in the ice, and the heart of the sailor is weary; but at last the child comes running in and says, “The long night is past, the summer of the north is coming;” but the officer sits and says, “No, I do not believe

it," and he goes on to argue and state the various grounds on which he bases his belief that the child's statement is false. But, notwithstanding his arguments, under the dissolving fervor of the sun the ice gives way, the vessel is set free, and the joyful tidings are proclaimed of release, of rescue, and of return homeward.

Is that natural? Would any officer do that? No. And no man, when the physician draws near to him and says, "Your symptoms are better; the chances of your living are increased,"—no man, at such a time, pushes the physician away, as one who tells him false or unwelcome news. No man pushes away the lawyer who tells him that his estate will be saved, that the inheritance will be justly divided, and that his portion will be secured to him. But when God comes, by the Holy Ghost, saying to every sinner who is hardened in selfishness, and who is reduced to the level of an animal, "You need not be in the lower sphere of life forever, for there is a power of regeneration, there is a power of recuperation, there is a power of restoration, for you; there is glorious health, there is balm, there is a physician, for you,"—then men, listening to it, argue about it, and some want to know whether the Spirit is provokable or not; some want to know whether you take this view of regeneration or that; and some want to know whether you make such and such distinctions. They split hairs all around this transcendent truth, this wonderful breaking open of the heaven out of which issues the spiritual force that lifts men up to a higher sphere, with nobler experiences. Oh, wonder of wonders, this gospel of rescue! And yet, men treat it as they do! It is the most blessed of all messages. The news of Christ is old; the news that he lived, that he taught, and that he died, can never be news to us again; but the fact, that, by the secret Spirit of God, made known through Jesus Christ, there is a vital force that may transform a man,—this is news to him the day when it dawns upon him, and becomes vital to him.

For one who is sadden by sorrow, and who is degraded to the plane of an animal, to perceive a resurrection power in himself, to feel the breath of God upon him, to be conscious that the keel is beginning to move out from the mountain of

ice, and to be assured that the vessel will soon be in the open channel and bound for a warmer latitude in the south,—it is wondrous; and I do not marvel, when it comes to men, that they sing, or shout, or go into all manner of ecstasies. I wonder that the revelation of such possibilities does not awake the dead.

Now, the universal truth of the gospel preached to all creatures because all creatures are sinful; of a power disclosed in the world by which sin may be transformed into holiness, and by which men who have been aliens from the commonwealth of Israel may be brought home and may become the sons of God, the children of their heavenly Father, in realization, and therefore potentially,—this blessed universal truth carries with it certain applications, a few of which I will make.

One is this: that obligations of right living do not depend upon the fact that you have undertaken to live right, nor that your father and mother have undertaken that you shall live right, nor that you have such and such social connections, nor that you are members of the church, nor that you have promised to live better. Above all these considerations, your obligation in regard to right-living lies in the nature of things. It lies back of all agreements or associations. It is outside of church legislation, and of your allegiance to any church. If there were not a church on earth, there would be less light, but there would not be a whit less obligation. The instrumentalities would be diminished, but the duty of every man to rise out of the animal which is in him to the spirit-life which belongs to him would rest upon him. The straight and narrow way would be more obscure, but the need of following it would not be changed.

It is not, therefore, by the authority of the truth which we preach, that men are to be transformed, and are to become true children of God. The authority is not one that is derived from reasoning. Neither is it one that is derived from churches. It is not transmitted to the hands of any body of men. It does not inhere in any form of religious organization. It is deeper than religious organizations. It is as deep as your nature. It is as deep as those laws which

are eternal, and which came from the hand of God when he invented and fashioned mankind.

If this be true, then comes also another truth, and one of transcendent importance—namely, the truth that those who are not church members, and who call themselves “men of the world,” are under just the same obligation to live lives of faith and purity and holiness as they who are in the church, and have undertaken to do right.

If men have by their vices run down their strength, so that their duties to their families that are dependent upon them, and their duties to their fellow-citizens to whom they are under obligation, are left unfulfilled, some may ask for the physician to cure them, and others may not; but those who have asked the doctor to help them are no more bound to get well than those who have not. The obligation to get well does not lie in the fact that one has sent for a physician. The duty of health is alike incumbent upon all.

One says, “I am not a Christian, and of course you can not expect of me what you would of a Christian.” Why not? Is it because we are called Christians that we are bound to do right things, and to avoid wrong things? I stand on the same ground that you do. You are bound to do right because you are a man; and I am bound to do right because I am a man. Christians surround themselves with church influences; but these influences are only helps, they are not authorities. They merely assist us; they do not determine our duties. To be proud is wicked in the church; and it is just as wicked out of the church. To be selfish is wicked in the church; and it is just as wicked out of the church. To give yourself up to a life of passion certainly is wicked in the church; and certainly it is just as wicked out of the church. Not only the law of your lower nature, but the law of your higher nature, is binding on you. It is universal. It belongs to the race. It stands on that obligation which every living man is under to obey the commands of his God.

Therefore, the fact that you are in the church does not obliterate your duties nor your obligations. You are bound to love God, having promised that you will; but the promise

to love God on your part is not the authority which binds you to do it. The command of God, "Thou shalt love," is universal, and falls on all men alike, in or out of the church, synagogue, temple, and priesthood, no matter where they may be. It is universal, and falls on all mankind.

So, you are just as wicked, if you do wicked things out of the church, as if you did wicked things in the church. You must not suppose that we are bound to be meek because we are professors of religion, and that you are not bound to be meek, because you are not professors of religion. The reason why I am bound to be meek is not because I am a professor of religion, but because God demands it of me. I am bound not to be proud, not to be cold, not to be wicked, because the divine law requires it of me; and so are you. The church recognizes its obligations to society; but the church and society stand on precisely the same level. Both of them are bound to obey the command of God, which falls upon them equally. The duty of men, as God's children, destined to an eternal existence, comes home to every one of us. I would not lessen the sense of the responsibility in the church; but I would say to every man out of the church, "You are just as much bound to be moral and spiritually minded as I am. It is your need. It is no more than that in me. It is your bounden duty to God and your own soul; and that is all that lies upon me.

And as these commands are universal, so the obligation is universal, without regard to age, or sect, or condition, or specialities of any kind. Every man is bound to turn from evil, to repent, to believe, and, through the holy faith by which the heart is connected with God, to rise into that chamber where the legislation of the soul is righteousness, where the wisdom is supernal, where the strength is divine, where the fruits are of the Spirit, and where the promise is of life everlasting.

PRAYER BEFORE THE SERMON.

THOU art our fathers' God. Thou didst conduct them safely through this mortal life. Their trust in thee was not in vain. They taught us many things; we have been inspired by their teaching and by their example to search and to find thee out; and thou hast been unto us, as to them, a refuge. Thou hast rejoiced us in times of prosperity, making all mercies brighter by thy shining on them. Thou hast been a refuge to us in times of adversity; and thy shield has been over our head. We have been guided by thee and guarded by thee; and thus far we have been saved by thee. We are witnesses of thy goodness; and we bear testimony to those around us that it is not a vain thing to serve the Lord. Thou hast recognized thine own. They are called by their names. As a shepherd knoweth his sheep, so the Lord knoweth those that are his. We rejoice that thou dost lead them into green pastures, and by the side of still waters. And when enemies are abroad, so art thou, to be their defender. Yea, if any are seized and borne away, thou dost snatch them from the devouring jaw, and bring them back again. We rejoice that men may trust thee both in darkness and in light, for themselves and for all that they love, for time and for eternity.

We render thee thanks for all the mercies which thou hast made known to us, and for all the special blessings which have descended, enlightening and rejoicing this household of faith. We thank thee that thou hast given us such evidences of thy presence, and such a manifestation of thy power. We thank thee that thou hast opened the hearts of this people, and that they have gone about, in imitation of their Master, doing and loving to do good. And now, we commit them to thy care, believing that they are more beloved by thee than they can be by any one on earth. We pray that thou wilt protect them from all outward harm, and from all inward enemies in the form of sin and temptation. We beseech thee that thou wilt maintain thy covenant with this people, stirring them up in good works. May they be truthful. May they not be unworthy of Him who called them in all holiness, in all gentleness, in all humility, in all courage, in all fidelity, bearing witness for the truth, and defending evermore the defenseless, standing always for justice when it is cast down in the streets, pleading for the liberty and the advancement of mankind, and waiting and longing for the fulfillment of thy word toward this world.

We beseech thee that, in the temporary separation of pastor and people, during this summer, thy providence may preside over both; and bring together again the pastor of this people appointed of thee, and this flock, that in times to come the truth may be spoken with even more simplicity, and more power from on high, and that the word of God may prosper in this congregation.

We commend to thee all those of every name that worship. Grant that the differences which exist may not be divisions. Grant that all temptation to evil speaking and to evil feeling may be taken away. Grant that that spirit in which is peace and purity may dwell

in all thy churches; and that nothing may prevent their unity in all the things that are good.

Bless this nation, and grant that its example may be for the furtherance of piety, and of civilization, and of true religion.

And we beseech thee that thou wilt remember all that thou hast said touching this world. Bring in Jew and Gentile. Let the light of the latter day dawn. Grant that all nations may serve thee, cease from war, efface cruelty, destroy injustice, and establish righteousness. And may thy kingdom come, and they will be done, on earth as it is in heaven. We ask it in the name of the Beloved, to whom, with the Father and the Spirit, shall be praises everlasting. *Amen.*



PRAYER AFTER THE SERMON.

GRANT unto us, our heavenly Father, more light—and, more than light, impulse. May the power of the Holy Ghost descend upon us. May we be aroused that are asleep. May we be brought into light and liberty that are in bondage and darkness. May we be healed that are sick. May those who are aliens in the commonwealth of Israel be brought back and become fellow citizens in the Spirit of Christ.

Grant that the words spoken to-night may not be transient. May they fall as seed into good ground, and bring forth abundant fruit. We commit ourselves to thy holy care and keeping, until we all shall come together again in this blessed place. Sanctify us, living or dying; and bring us where sighing shall cease, where darkness shall disappear, where all sin shall be done away forever, where every tear shall be wiped from the eye, where all separation, all misunderstanding, and all quarrels shall be unknown, and where, with the spirits of just men made perfect, we shall be forever with the Lord. And to thy name shall be the praise, Father, Son and Spirit. *Amen.*

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
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